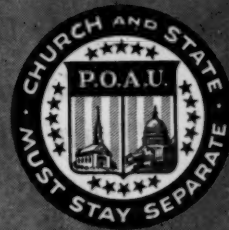


# CHURCH AND STATE

## A MONTHLY REVIEW



VOL. 11, NO. 7

JULY 1958

## Priests Order Pupils To Defy Teachers

Eight Roman Catholic Priests in Bloomfield, N. J., attempting to establish that their authority over children in the public schools exceeds that of teachers, principals, school boards and legislatures chosen by the people, ordered children of their denomination to "walk out" of classes on May 13 and 14 in defiance of their teachers.

A request had been made for release of the Catholic children for an all-day denominational "retreat" on May 15. The school authorities had agreed to this, as there is warrant in New Jersey school law for excusing children on designated religious holidays, of which Ascension Day, May 15, is one. But when the afternoons of May 13 and 14 were sought, in addition, the school board refused.

In previous years the superintendent of schools had yielded to Roman Catholic demands and had permitted the three-day disruption of the school's program. When the Bloomfield School Board learned that this action was being cited by the hierarchy as "precedent" in the making of similar demands throughout the state, the board decided it could not conscientiously continue the practice.

The decision was taken only after a protracted series of conferences with clergy of all denominations and with  
(Continued on page 4)

### Quote of the Month

"We do not have and have never had an established church. . . . To my mind our schools should serve all creeds. The greater the proportion of our youth who attend independent schools, the greater the threat to our democratic unity. Therefore, to use taxpayers' money to assist such a move is, for me, to suggest that American society use its own hand to destroy itself. . . ."  
—James Bryant Conant, Speech to School Administrators, Boston, April, 1952.

## Medal in Rocket Disclaimed by Navy

The Navy did not approve the attachment of a religious medal to the Vanguard test rocket fired on March 17, said a Naval official in a recent letter to Glenn L. Archer.

Rear Admiral D. C. Varian, Director of Personnel Policy in a letter dated May 7, stated: "Despite newspaper and television publicity to the contrary, the attachment to the Vanguard of the St. Christopher medal was done without the sanction of the Navy."

### Action Taken?

Mr. Archer had asked whether an "impartial investigation" was being made, and whether, if the investigation disclosed a violation of military discipline, any "disciplinary action" had been taken.

In reply to these questions Admiral Varian wrote: "Before receipt of comment from the public, steps were taken by the Navy to prevent future similar departures from the universal scientific nature of the Vanguard project."

### Navy Commended

In his answer to Admiral Varian Mr. Archer noted that the former's communication was "most helpful and clarifying. Our constituents will be pleased at the assurance that the church publicity stunt staged in connection with the launching of the Vanguard rocket on March 17 lacked

## Give-away of Schools Challenged by Press

A voice has finally been raised in Rhode Island against the \$1 give-aways of public school buildings and property to the Roman Catholic Church. The latest operation of the kind, the proposed sale of the New London Avenue School in West Warwick to Christ the King Parish for use as a parochial school, has aroused the wrath of the *Providence Evening Bulletin*. (See story in June 1958 Review).

In a searching editorial published in its April 11 issue, the conservative *Bulletin* seriously challenged the deal. What it found particularly offensive was the fact that a New York consulting firm, Englehardt, Englehardt and Leggett had found the New London Avenue school in good condition and stated that it could remain in public use for many years. On the heels of this report, the West Warwick School Committee promptly voted the "give-away" to Christ the King Parish.

### Need Full Account

The *Bulletin* indignantly commented that "the West Warwick School Committee owes town taxpayers a full account of its reasons. . . ." The *Bulletin* wanted to know "why the school committee does not hold the New London Avenue School in reserve. . . . Is the committee acting in the best public interest?"

The *Bulletin's* editorial also pointed out that the Cowesett Avenue School was slated for a "sale" to St. Mary's Parish and the Providence Street School in Natick to Sacred Heart

(Continued on page 4)

the sanction of the Navy. They will be pleased, too, to know that such sectarian demonstrations of questionable taste are not to be permitted in the future, and that the purely scientific purposes of such projects will be safeguarded."

• Editorial •

## School Strife in Bloomfield

In a typical American community, Bloomfield, New Jersey, the issue of control of public education has suddenly erupted. What is at stake is nothing more recondite than this: shall education be controlled by the people acting through their duly chosen leaders, or shall education be controlled by clerical dictators?

The facts (see our news story in this issue) are quite clear. Local priests of the Roman Catholic Church, with the apparent support of their bishop, scheduled a "retreat" for Roman Catholic students in the public high schools. The retreat was announced for the last hour of the school day on May 13 and 14 and for the entire school day on May 15. Eight Roman Catholic priests under the leadership of Msgr. Thomas J. Burke, pastor of Sacred Heart Church, joined in the program.

### "Bonus Hours"

Permission for withdrawal of Catholic children was granted for May 15, a stated religious holiday, but permission was denied for the so-called bonus hours on May 13 and 14.

The priests replied by defying the school officials and ordering the Catholic pupils to leave classes.

The authorities regarded this act of clerical interference as one which flouted school attendance laws, which, indeed, it was. They stated that all they could do was to regard the retreat absences as ordinary, unexcused absences and give the pupils zero for the classes missed. This was in accord with school rules.

### The Real Issue

Actually, the issue runs much deeper than the school officials or the priests or the community itself may realize. Here is a direct challenge to the authority of the public school officials. A letter from the priests to the parents actually quoted Pope Pius XI's encyclical, "The Christian Education of Youth" as investing them with an authority over the young people which was superior to the school laws.

The priests spoke solemnly, too, of "the right of parents" to control the education of their children. We submit that both these citations would arrogate to one religious denomination civil authority which it does not rightfully possess. The Pope is the ruler

of a religious denomination called the Roman Catholic Church and is also dictator of a small clerical state called the Vatican State. Neither of these roles gives him precedence over the laws of the State of New Jersey.

### Whose Rights?

It is evident, also, that the parents whose "rights" the priests affected to defend are really not involved in this dispute at all. They did not think up the retreat. They were not responsible for pulling their children out of classes. They did not defy the school authorities. This was plainly and solely the work of their priests. A letter from Msgr. Burke to all Catholic parents said: "You, as a Catholic parent, must see to it that your child attends all sessions of the retreat." The fact is that the parents were not at all happy about the priests' orders.

It can be categorically said that if there is one thing which Roman Catholic parents definitely do not have it is control over the education of their children. They cannot even decide as simple a matter as whether they want their child to attend a public or a parochial school. Canon Law 1374 specifically denies them the right to make such a decision.

The issue remains, therefore, as we have originally defined it: who is to control education in Bloomfield, New Jersey—the community's school officials, or the priests of the Roman Catholic Church?

### What Is "State Control"?

The oft-repeated argument of the ecclesiastics that they are defending "parents' rights" against "state control" is one that will bear closer scrutiny. Sometimes these propagandists skillfully portray "the state" as a monster bent on depriving parents of their right to control their children's education. This contention might have some truth if the United States were a clerical-fascist dictatorship like that of General Franco in Spain, or a Communist dictatorship like that of Krushchev in Soviet Russia.

But in a free, democratic country it strains credulity to speak of a grassroots controlled school board as though it were some arbitrary, inhuman dictator standing quite apart from the people. In the United States parents really do control the education of their children, except for cases of clerical interference as at Bloomfield. School Boards are the parents' chosen representatives in action.

We must not be deceived by high-sounding sonorities about "divine

law" and "rights of parents." These expressions are but a masque for priestly dictators. Let none becloud the issue—shall the people control education, or shall education be turned over to a group who claim an esoteric authority?

In no sense is this a Protestant-Catholic issue. It is an issue among members of all faiths who have treas-

(Continued on page 3)

## J. Howard Williams

We can hardly bring ourselves to believe that the prophetic voice of Dr. J. Howard Williams has been stilled. Yet we have had indubitable word that the man who moved two great national conferences of POAU with his measured and scholarly defense of its principles, has passed from the earthly scene.

Just a few months ago we participated with Dr. Williams, the President of Southwestern Baptist Theological Seminary, in a TV panel in Atlanta. He was nimble of wit, devastating in logic, as he urged separation of church and state as the best conceivable arrangement known to men. This he believed; this he steadfastly and effectively proclaimed.

Dr. Williams was not afraid to stand up and be counted. More than that, he did actually stand up and had plenty to say while they were taking the count. POAU has lost a powerful friend; the nation has lost one of its greatest men.

### Church and State

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CHURCH AND STATE



## NEWS From Far and Near

◆ The Evangelical Church Synod in Germany denounced atheistic Communist "Youth Dedication" ceremonies but also called "irreconcilable with Christian faith" the atomic program of Chancellor Konrad Adenauer's Christian Democratic Union. Protestant leaders, whose support has kept Adenauer in power, seemed to be approaching disillusionment with his Vatican-controlled party.

◆ At a Madrid Conference of Spanish Roman Catholic diocesan organizations, formation of a network of Roman Catholic radio and television stations and moving picture "salons" was urged. The Church controls 6,000 theaters in Italy which according to "Variety" magazine have helped put the Italian film industry "flat on its face."

◆ In Southern Rhodesia, the Roman Catholic hierarchy issued a demand for increased government funds for religious education of Negroes. Last January, a Director of Anglican African missions made a similar demand, charging that the government is undermining the Christian faith by failure to provide such funds.

◆ The Supreme Court of India held unconstitutional a part of an educational bill adopted by the state of Kerala bringing under stricter government control the schools run by the Catholic and other churches but paid for by the government. The bill will be returned to the state for amendment.

◆ Two priests in China were consecrated as Roman Catholic bishops but then advised that they were excommunicated for accepting the crown without authority from the Bishop of Rome. Most Catholic priests in China seem to be on good terms with the Communist government which the Vatican is fighting tooth and nail.

◆ At Athens, Greece, the President of the Vineyard of the Lord, a Protestant evangelizing sect, went on trial for illegally distributing Protestant pamphlets to Orthodox believers.

◆ At the Hague in Holland 200 delegates attended the 12th Congress of the International Union of Christian Democratic (Catholic) political parties, including some from Latin America.

◆ John J. Kane, professor at Notre Dame, wrote urging Catholics to overcome their "oppression psychosis."

## School Strife

(Continued from page 2)

ured the public schools, and a group of ecclesiastical leaders who want control of education for themselves. It is gratifying to observe that at Bloomfield there are instances of both Roman Catholic officials and citizens rallying to the support of the School Board.

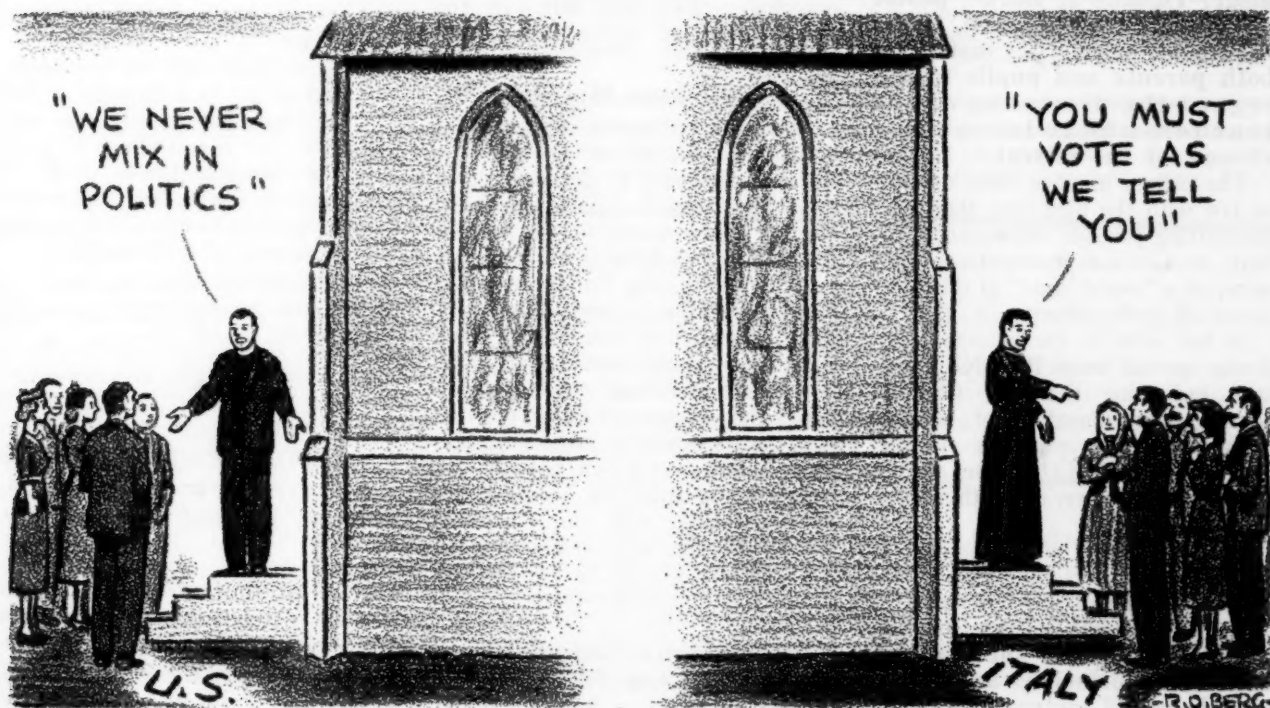
### What Is Morality?

What is involved here is the whole question of clerical versus democratic control. It is said that the Roman Catholic hierarchy speaks authoritatively for its members only in regard to matters involving "morality." But what are moral matters?

Here, for example, is the question we have been discussing—education. All would grant that education has profound moral implications. But not all would grant that because of this fact control of education should be taken from the people and delivered to a group of ecclesiastics, no matter what their denomination.

Education is an area in which the American people have traditionally reserved control to themselves and to the representatives they have duly chosen. We believe that any effort to wrest this control from them will encounter stout resistance, just as it did in Bloomfield and Glen Ridge.

## It Depends on Who's Listening



## Pupils Defy

(Continued from page 1)

civic groups. The decision also followed close study of the state's school laws by the attorney for the school board himself a Roman Catholic. It was his opinion that the board "had no authority" to release the pupils on May 13 and 14.

### Pattern of Disruption

There was another factor which undoubtedly influenced the school board. At least seven of the priests had been practicing a steady program of public school disruption by means of frequent and sporadic withdrawals of Catholic pupils from the elementary grades.

These withdrawals were made by means of a mimeographed excuse form signed by the parent. The form asked release of the child for instruction in catechism.

One teacher reported: "For months my classes have been continuously disrupted. I never know what size class I'll have or when I can give a test that all need to take. The worst of it is that the Catholic parishes don't even get together on these withdrawals. Each parish just goes ahead on its own so that we never know what is going to happen or when. One of the parishes does not bother the children at all and we appreciate that. But the others are certainly damaging the morale of our school."

### The Priests Reply

**The eight priests headed by Msgr. Thomas J. Burke, pastor of Sacred Heart Church, defied the school board. They instructed both parents and pupils to disregard the discipline of the teachers and to leave their classes for the retreat.**

The priests justified their defiance of law with the plea that they were combatting juvenile delinquency and that, as God's representatives, they were, on a "moral issue" of this kind, above all civil authority.

In his letter to the parents Msgr. Burke quoted from Pius XI a passage indicating that the Church's control over education of children "has precedence over any right of civil society and of the state, and for this reason no power on earth may infringe upon it."

The Bloomfield superintendent of schools, Henry Hollingsworth, was aghast. In frank bewilderment he said: "I just can't believe that any group dedicated to the teaching of religious principles and a moral code would instruct its mem-

bers to defy the regulations of a legally constituted body."

The priests ingenuously admitted that they were anxious to use the compulsory school attendance law to assure a good crowd at their retreat. When indignant Catholic parents inquired why the retreat couldn't have been scheduled an hour later, thus avoiding the entire controversy, the priests blandly explained that many teen agers "could not, or even would not come to (the retreat) if this moral education were left on a voluntary basis. . . ."

### School Board Stands Up

Walter Joyce, President of the Holy Name Society of Essex County, openly boasted that his group would put such pressure on the Board of Education that the ban would have to be rescinded. The priests also expressed confidence that the board would change its mind.

Nothing of the sort happened. The authorities stood firm. Those absenting themselves illegally from classes would receive "zero" for the work missed. An undetermined number of  
(Continued on page 6)

## Give Away

(Continued from page 1)

Parish. It found that the latter arrangement would almost certainly be consummated and that the former was a future possibility. The school committee was also "renting" part of Highland Street School, Phenix, to Saints Peter and Paul Parish for parochial school use, although the rental rate had never been made public.

### Basic Issue Involved

Many West Warwick residents "see no cause for alarm" in such a policy, the *Bulletin* said. It declared, however that "a basic issue is involved. Use of public funds for support of religious undertakings historically has been opposed in the United States, so the Constitution provides for complete separation of church and state. Transfer to church parishes of public buildings that remain publicly useful places the government in the position of using its power to promote a religious activity to which not all taxpayers might subscribe. . . . Are the school closings and the classroom rentals for the improvement of the public school system, or are they an accommodation to the town's church parishes?

"The question is fundamental, and all the town's taxpayers deserve an answer."

# POAU Aids Local Groups

The Washington POAU headquarters is eager to serve POAU Chapters, religious liberty committees, churches, seminaries and individual POAU members. The Department of Organization will endeavor to:

- Assist in the organization of a local POAU chapter.
- Help form a religious liberty committee within your church or denominational group.
- Provide displays and free POAU literature for denominational and other conventions.
- Initiate a Church-State educational project in your community or denomination through mailings, literature distribution, furnishing speakers and personal contacts.
- Assist local chapter in setting up a drive to DOUBLE its present membership.
- Furnish qualified Church-State speakers for denominational meetings, chapter groups and conventions. (Ten speakers are now available).
- Provide audio aids in the form of phonograph recordings of addresses by Executive Director Glenn L. Archer, Bishop Gerald Kennedy and Paul Blanchard—excellent as the program feature for a church group or club.
- Come to your city, on invitation, and assist local groups in setting up a public rally, and provide an outstanding Church-State speaker (more than 250 meetings have been sponsored from coast to coast, attended by more than 150,000 people).

POAU invites you to write to Washington headquarters stating your specific needs.



*New POAU Chapters have been chartered recently in Lockport, N. Y., Belleville, Ill., and Fredericksburg, Va.*

*Dr. Roy L. Laurin, Los Angeles Chapter president, recently completed a speaking tour sponsored by Chapters in Syracuse, Cleveland, Toledo, Chicago, St. Louis and Kansas City.*

CHURCH AND STATE

## Program Ideas

### Summer 1958

Program and Membership committees to meet and complete plans for Chapter action in fall; Public Relations committee to study and report in fall on problems encountered.

Set a challenging goal: *DOUBLE present membership!* Plan to launch drive September 15.

### Autumn 1958

Sponsor a public meeting, with National POAU furnishing speaker and aiding promotion.

Offer assistance to local clergy in setting up Reformation Week observances (October 26-November 2).

Select Chapter representatives to attend 11th National POAU Conference February 9-10, 1959, St. Louis, Mo.

Organize neighborhood POAU study group.

### Winter 1958-9

Hold annual Chapter meeting (December or January) to elect 18 or more Directors, select 6 officers, and act on reports.

Schedule public meeting, with panel of educators and lawyers, on subject: "The Drive to Subsidize Church Schools."

Play POAU recordings before church, civic and seminary groups.

### Spring 1959

Plan invitational meeting for clergy, educators and lawyers to hear reports of representatives attending 11th Conference on Church and State.

Secure National POAU speaker for another public rally.

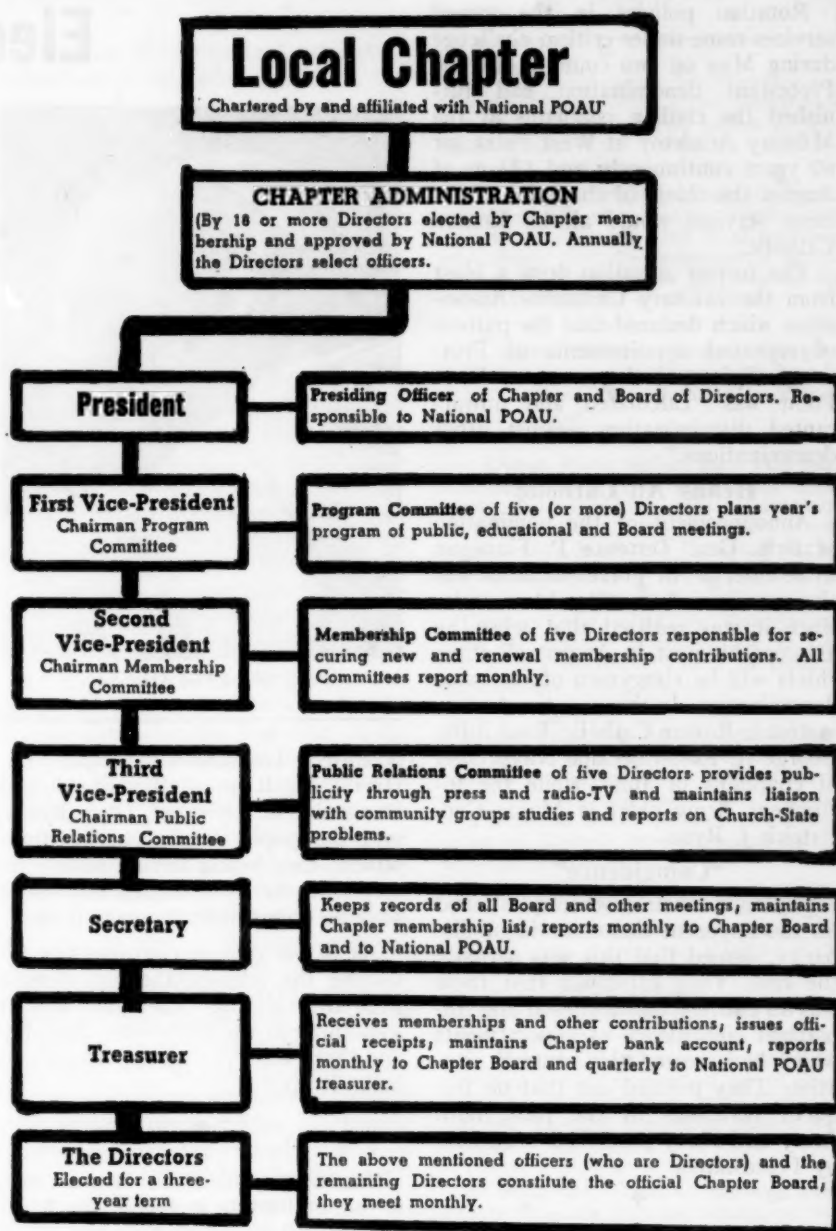
Provide Blanshard books and *Church and State Review* for public and church libraries of your area; furnish literature, annually, to all pastors of your city.



*Connecticut, scene of recent controversy over buses for parochial schools, recently had Executive Director Archer and Associate Director Lowell as speakers in Chapter-sponsored rallies.*

JULY 1958, VOL. 11, No. 7

## HOW A POAU CHAPTER OPERATES



### STEPS IN ORGANIZING A LOCAL CHAPTER

1. Write POAU Department of Organization for portfolio of organization suggestions —1633 Massachusetts Ave., N.W., Washington 6, D. C.
2. Invite a dozen or more leaders (laymen and clergymen) to meet and discuss Church-State problems, and point out the need of organizing a vigorous local Chapter.
3. From this informal group, select a chairman, vice-chairman, and a scribe, and report your progress to National POAU.
4. This organizing group may then apply for an official charter, which will be presented by a national staff or board member.
5. National POAU will assist the local group in selecting the charter group of at least 18 directors, as indicated on the above chart.
6. Following the official charter presentation, and after conforming to minimum requirements, the directors may select six officers, and launch a program of education, membership solicitation, study and action.



## Chaplain Rotation Comes Under Challenge

Rotation policies in the armed services came under critical challenge during May on two counts: (1) one Protestant denomination had furnished the civilian chaplains at the Military Academy at West Point for 60 years continuously and (2) as of August the chiefs of chaplains of the three services would all be Roman Catholic.

The former situation drew a blast from the Military Chaplains Association which declared that the pattern of repeated appointments of Protestant Episcopal clergymen at West Point was "calculated and unwarranted discrimination against other denominations."

### Heads All Catholic

Announcement of the nomination of Brig. Gen. Terrence P. Finnegan to be chief of Air Force chaplains was the occasion of considerable wonder since it was realized that when he assumes his post in August all three chiefs will be clergymen of the same denomination. In this case the denomination is Roman Catholic. Rear Adm. George A. Rosso became Navy chief of chaplains in June, while the incumbent Army chief is Major Gen. Patrick J. Ryan.

### "Coincidence"

Pentagon officials, when questioned on the apparent denominational disparity, denied that this was actually the case. They explained that there was an entirely unintentional and unplanned coincidence of appointments which had created this unusual situation. They pointed out that on frequent occasions in the past, both Army and Navy posts had been held by Protestants.

## Pupils Defy

(Continued from page 4)

Catholic pupils (apparently about half the total) walked out on May 13 and 14 and presumably went to the retreat.

Declining any martyr role to the priests, the school authorities acted with restraint. They refrained from prosecuting the priests for conspiracy to violate the school laws. As this went to press, they had not even resorted to the courts for a declaratory judgment which would vindicate their action.

The teachers mercifully abated the academic penalty which had been

# Italians Defy Bishops, Elect Church Foes



Pope Pius XII

promised. The school principals, Dr. Harry M. Rice of Bloomfield and Benjamin A. Diest of Glen Ridge, said the pupils would not be disciplined; they would merely receive no credit for the work missed but would have no opportunity to make it up.

As is the rule in controversies involving the schools, the real victims were the children. They had missed something in the classrooms that day and there was "... no opportunity to make it up."

+

Congressman Brooks Hays returned from a visit to Baptists in Russia. His report indicates that his co-religionists have greater freedom under the Communist dictatorship than under the church-state alliance headed by the Czars.

## No "Review" in August

Every August we receive quite a few letters asking, "Where is my CHURCH AND STATE REVIEW? It hasn't come this month."

Here is the answer for everyone: there is no August edition. It's the one month in the year we skip. Your September copy will be along as usual.

Two hundred eighty-two bishops distributed in their 22,000 churches instructions that the people must vote for the Pope's own Catholic party. Catholic Action threatened them with excommunication if they did not. But while Catholics are 99.2% of the population, the Catholic party received only 41.2% of the vote.

### Parties Pull Out

This tells but half the story of the Church's political defeat. The three minor parties formerly allied with the Pope's "Christian Democrats" pulled out and joined the "anticlericals." Even a number of Christian Democratic candidates were labeled by the Church as "leftists," i.e. unacceptable to the hierarchy.

A few days before the election, the Secretary of the Catholic party told Drew Pearson, the American columnist, that he wanted his party "completely divorced" from the Church. By such hedging, the Christian Democrats may have saved themselves from a worse defeat.

### Insolence

Acts of clerical insolence had stirred Italian Catholics and had emboldened politicians to speak out against the bishops. Three judges, a prosecutor, and several court officials were excommunicated for trying and convicting a bishop for breaking the law; yet the Pope demanded criminal punishment for a writer who exposed tax favors granted to the Pontiff's nephews.

For the first time the Church demanded strict adherence to its own political party. One result was its defeat. Another was recovery by the Communists of the ground lost after the unpopular Hungarian episode.

### Weakens

The Catholic party is now too weak to form its own government. The political future of Italy is in doubt. But there is no doubt that most Italians, like Americans, want their own men, not the Pope's men, to represent them. They are hoping that divisions in the electorate will not lead to a crisis such as France has just suffered.

CHURCH AND STATE

# Catholic, Protestant, Jew — A Friendly Conflict

A striking experiment in group discussion of conflicting religious views concerning church and state occurred in New York early in May when about 75 leaders of American Catholicism, Protestantism and Judaism assembled for a seminar on "Religion in a Free Society" under the auspices of the Fund for the Republic. The five days of discussion probably constituted the most direct confrontation of conflicting views on church and state ever arranged for American groups.

Although the program was heavily overbalanced for the expression of conservative denominational points of view, especially that of the Roman Catholic Church, the seminar resulted in completely free discussion. Catholicism was represented by many leading figures including Fr. John Courtney Murray, Fr. Gustave Weigel, and Fr. Walter Ong; also for the discussion period such well known Catholic figures as John Cogley of *The Commonwealth*, Fr. R. T. Bosler, editor of *The Indiana Catholic and Record*, Fr. Neil McCluskey of *America*, Fr. George Higgins of the National Catholic Welfare Conference, and the lay writer James O'Neill.

## Participants

The chief unofficial representatives of POAU's point of view were Dr. John Mackay, POAU vice-president and president of Princeton Theological Seminary and Paul Blanshard, POAU's special counsel. The chief addresses representing the Protestant and Jewish opposition to Catholic interpretations of the First Amendment were made by Professor James Hastings Nichols of the University of Chicago and Dr. Leo Pfeffer of the American Jewish Congress. Dr. Pfeffer, in a brilliant address, summarized the legal reasons for supporting the McCollum decision of the United States Supreme Court which prescribes a "wall of separation between church and state." Three professors from Princeton raised many pointed questions concerning Catholic policy, Leland Jamison, Edward A. Dowey, Jr., and Paul Ramsey.

## Blanshard Is Heard

Paul Blanshard took an active part in the program, defending criticisms of the use of public money for parochial schools, and Dr. Mackay ably

summarized the Protestant support of church-state separation.

The most controversial address of the week was made by Will Herberg, Jewish teacher, in an impassioned plea for public money for sectarian schools. His point of view was sharply attacked from the floor, and it won no public support from any of the distinguished Jewish leaders in attendance at the seminar.

## Protestant Men

Among the prominent Protestant leaders attending the seminar were Dr. Carl Henry of *Christianity Today*, Dr. George Williams, formerly dean of Harvard Divinity School, and James Luther Adams, also from that institution. The chief addresses of the Conference are scheduled for publication during the next few months.

Paul Blanshard in an article in *The Churchman* had criticized the proposed study of church and state by the Fund for the Republic on the ground that the majority of its controlling directors were committed in advance to opposing the Supreme Court's policy of the separation of the church and state. After the seminar he declared: "The mutual confrontation effected by this seminar seemed to me a brilliant success. When Catholic priests, Protestant ministers and Jewish rabbis can sit down and talk about their differences so frankly, we are making a real contribution to American democracy. This sort of thing will help to prevent the mutual name-calling of 'bigots' and 'un-American' which has hindered a candid analysis in the past."

## Archer TV Talk in Print

### "The Big Question— Religion and the Presidency"

Glenn L. Archer's statement, as heard by 20 million Americans over the NBC-TV network on Lawrence Spivak's program, "The Big Issue," June 1, 1958, now in print as Number 11 in the famous Truth Series.

10 copies—25c; 100—\$2  
5c each

POAU, 1633 Mass. Ave., N.W.  
Washington 6, D.C.

## The Law in Action

The House Education Subcommittee approved a bill providing 25,000 scholarships at \$4000 each for study at secular or religious colleges.

\* \* \*

The Spokane Presbytery sued to regain possession of the Fourth Presbyterian Church in a dispute with local members who alleged that the Presbytery is heretical because it rejects the doctrines of the virgin birth and the origin of man.

\* \* \*

An Internal Revenue Service ruling gave clergymen the same privilege as teachers to deduct costs of their education from their income tax base.

\* \* \*

A Church World Service team held talks with top level officials in Catholic-Communist Poland seeking ways to distribute to Poles, without religious discrimination, surplus foods donated to Protestant organizations by the U. S. Government.

\* \* \*

Congress was asked by Congressman John McCormack to appropriate \$3,203,270 to pay unsatisfied claims of religious organizations in the Philippines.

\* \* \*

In the Philippine Senate, Senator Roseller Lim attacked the Catholic Church as "one of the biggest single corporations in the Philippines." He seeks nationalization of educational institutions, including a half-dozen big Catholic universities and colleges clustered in Manila.

\* \* \*

Meanwhile, Philippine Archbishop Jose Maria Cuenco warned his subjects that Catholics who support the YMCA or who attend Protestant schools or universities will incur excommunication.

\* \* \*

At Weymouth, Massachusetts, 100 citizens asked the school board to abolish the "spiritual values" program. A school board member said the program was not religious but was "an effort to promote student trust in God."

\* \* \*

At Bridgeport, Conn., C. Stanley Lowell, POAU Associate Director, challenged supporters of a bill enacted last year to provide free parochial school bus transportation, to put the law into effect so that it can be challenged in court. The law becomes effective only upon petition and referendum and no such referendums have yet been sought.

\* \* \*

In Hawaii, school boards are providing free public bus transportation for parochial school students over strong objections of Protestant clergymen and some public officials.

\* \* \*

The New Jersey Supreme Court ruled that public school buses carrying children to junior and senior high schools may also carry children to parochial elementary schools.

\* \* \*

(Continued on page 8)

## Kennedy Takes New Line On Famous POAU Questions

Senator John F. Kennedy (D. Mass.), a leading candidate for the Democratic Presidential nomination in 1960, has abruptly shifted the nature of his replies to the famous questions POAU addressed to Roman Catholic candidates in its *Ten Year Balance Sheet*. Or perhaps different persons are currently answering the letters on the subject which continue to pour into his office!

As reported in the April *Review*, the senator's initial reaction was midway between disdain and indignation. He suggested that the questions were "insulting" and that he could not deign to answer.

### A New Tune

Due, perhaps, to an unfavorable public reaction, the personalized form-letter lines suddenly disappeared and a letter taking quite a different approach came into use. In the reply currently being offered, Senator Kennedy does reply, with some adequacy, to the POAU questions.

Kennedy asserts, first of all, that "it is not true that Catholics boycott public schools." He supports this by noting that many Catholic children do, in fact, attend public schools. The senator makes no comment at all on Canon 1374 wherein Catholic parents are required to maintain such a boycott except upon special dispensation from their bishops.

In regard to the question about public money for parochial schools the senator plainly states: "I myself subscribe to the Constitutional doctrine, which has been clearly enunciated, that it is not possible to extend public assistance to non-public institutions."

If the words "non-public" refer to sectarian institutions, as presumably they do, this is an accurate and reassuring statement. The words "not possible" are interesting. Is the senator merely noting an existent fact? Or is he announcing his support of a principle? Such questions are not answered. Yet the statement as it stands is cast favorably toward church-state separation in the matter of tax support for sectarian schools.

### An Ambassador to the Pope?

With respect to the third POAU question, the senator straddles the fence. He says that as things stand now he would not appoint an ambassador to the Vatican, but that if things changed, and he saw some advantage to be gained, he would see "no legal or Constitutional difficulty" in making such an appointment.

Since the Kennedy letter here described is of more recent date than the communication mentioned in the April *Review*, it is probably fair to assume that the former has superseded the latter. Developments in Senator Kennedy's thinking in regard to the POAU questions will be closely watched.

## Law

(Continued from page 7)

An 86-nation conference on the Law of the Sea granted freedom of the seas to landlocked states, including the Vatican. A Pontifical decree regulates use of the flag of the Holy See on ocean-going ships.

Opposition to the proposed humane slaughtering bill, passed by the House and pending in the Senate was expressed by Orthodox Jewish leaders at a Committee hearing. They said it interfered with religious liberty because an agency of the government would be responsible for supervising religious practices.

The National Association of Evangelicals condemned an interpretation in Indiana of the Wage and Hour Law which applies minimum standards and maximum hours of labor to paid or volunteer workers of churches. The association said it would prevent individuals from giving their services to a church.

Senator Hubert Humphrey has introduced S. 3257, a new Civil Rights bill. The one recently adopted guaranteed against deprivation of the right to vote on racial or religious grounds. The new bill would protect against any deprivation of religious or other civil liberty.

A decision in the Supreme Court of Wisconsin holds that churches may be barred from residential areas by restrictive covenants in private deeds. The court said this could not have been done by public zoning regulations because it would violate religious liberty.

At Toledo, Ohio, a state court of appeals refused to enforce an agreement by which a Protestant woman promised, at her wedding to a Catholic, that her children would be raised as Catholics.

Rev. Frederick Fox, Congregational Christian minister serving on President Eisenhower's staff, heard complaints that his appointment violates separation of church and state. He told a reporter for the *Minneapolis Star* that he is not serving the President as a clergyman, and has given up his spiritual duties temporarily. Fox still preaches on Sundays and occasionally performs weddings or baptisms.

In a decision involving a Catholic Church in Hohokus, and other institutions, the New Jersey Supreme Court held that charities can be sued for their negligence. State Senator Frank S. Farley promptly introduced, and the Senate approved, a bill which would reverse the court's decision.

The British Council of Churches has just condemned discrimination against non-Catholics in Malta, including invalidation of their marriages.

Hopes for a new concordat between the Vatican and Austria seem to be fading. The Vatican insists on enforcement of laws passed by the fascist-clerical Dollfuss administration, especially with respect to schools, marriage, and the government's financial obligations to the church.

POAU announced its intention to file a brief in the California federal court supporting the opposition of the government to tax exemption for Christian Brothers wineries.

### CHURCH AND STATE

Monthly Organ of

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